(3.)

AN ABSTRACT

(With *REMARKS*)

OF

Dr. Scot's Sermon,

PREACHED

At *Chelmsford* Assizes, *Aug.* 31. 1685.

WHEREIN

The Doctor prophetically gives his Opinion of the Consequences of the late Revolution, concluding with an excellent Character of King *JAMES* the Second.

Ἐκ τοῦ στοματός σου κεινῶ σε πονηρὲ δοῦλε. St. *Luke* 19. 22.

Remember therefore from whence thou art fallen, and repent, and do the first Works, or else, &c. Rev. 2. 5.

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To the Gentlemen of the Veſtry of the Pariſh of St. Giles in the Fields, *in the County of* Middleſex.

Gentlemen,

THis little Piece is dedicated to you by a true Lover of your Souls, being an Abſtract with Remarks, of an excellent Sermon formerly preached by your now Reverend Doctor, as a Teſt of whoſe Veracity this is preſented to you. And as it is hoped you will be careful to examine the Doctrines of your Preachers by the Word of God, the holy Scriptures, which is the prime and chief Rule to try the Doctrines of Men by (like the noble *Bereans*, who ſearch'd the Scriptures whether thoſe things were ſo; *i. e.* Whether the Doctrines of the Apoſtles did agree with that Rule and Standard,) ſo likewiſe that you will conſult as a ſubordinate Rule, the Books and Writings of your ſaid Reverend Doctor, (to whoſe Conduct you have reſign'd your Souls) which he made and wrote before theſe Backſliding and Apoſtate Times; wherein Men have learn'd to prevaricate, and prefer their Intereſt to their Duty, (your Spiritual Guides themſelves having ſtumbled and fallen,) that you may be the better able to judg whether he gives you the true Interpretation of the holy Text, according to the Analogy of Goſpel Faith and Manners, or preaches ἕτερον εὐαγγέλιον, *another Goſpel*, which will Anathematize an Apoſtle or an Angel, it being your Duty to hold faſt the Form of ſound Words, and to be Followers of Men as far as they are of Chriſt.

You'll pardon this Addreſs, coming from one who ſeeks not yours but you; and who is,

Nov. 6. 1693.

Gentlemen,
Your humble Servant, and ſincere
and faithful Monitor,
Philalethes.

ADVERTISEMENT.

Some Envious Man designing totally to suppress and rob the World of the Benefit of it; having bought up all the Copies that he could meet with, of Dr. Scot's excellent and famous Sermon preached at Chelmsford Assizes, I have thought fit, and that out of an honest and charitable Design for the publick Good, to make this Abstract of the most remarkable Passages in it. And I pray God (*to use the Author's Words in his Epistle Dedicatory with a little Alteration*) it may answer my honest Intention, which is to do Good to the World by it, to open the Eyes of those miserable misled Souls that in numerous Droves have been seduced into Faction and Disloyalty and to direct their wandering Steps into the Paths of Righteousness, Peace, and Obedience.

An

An Abstract (with Remarks) of Dr. Scot's Sermon, preached at Chelmford *Assizes, on* Rom. 13. 1. *Let every Soul be subject to the Higher Powers, &c.*

HEre is the Extent of this Duty, it is to *every* Pag. 1.
Soul; that is, to every Man, of what Order, or Degree, or Quality soever; whether he be High or Low, Rich or Poor, Spiritual or Secular, none are exempted, *Let every Soul be subject*; without any exception either of St. *Peter* and his Successors, or of the Body of the * People; for the Reason extends equally to both, because *the Powers that are are ordained of God*; they are by God's Commission, and rule by his Authority; and therefore neither the *Bishop* of *Rome*, nor the *Majority* of the *People*, can claim exemption from this Duty of Subjection, without arrogating to themselves an Authority superiour to Gods.

* *Qu.* Whether the People then have Power to depose their Lawful Sovereign, and elect a new King? and whether to do so, is not Popery?

Qu. Whether the Convention then did not set themselves above God?

You have here the Matter of this Duty, and that is to be *subject*; in which comprehensive Phrase is included the whole Duty of Subjects to their Princes and Governours, honouring their Persons, reverencing their Authority, *assisting* them against their Enemies, defending the Rights of their Government, and conscientiously rendering to them their Customs and

Tribute, but more especially and particularly it includes, our free and ready Submission to them, in yielding a chearful Obedience to their Commands, so far as we can innocently and consistently with our Duty to God; and where we cannot, in patiently undergoing all those Pains and Penalties they shall think meet to inflict on us for our Disobedience, in suffering their unjust Persecutions without murmuring or clamour, without disturbing their Government, or resisting their Authority, or endeavoring to repel their Force with Force, but meekly submitting our Cause to God, who is the Patron and Protector of oppressed Innocence.

Pag. 8. This Duty of Subjection to our Superiors, implies our meek and patient Submission to the Penalties of their Laws, when upon a full Perswasion of the unlawfulness of them we cannot actually comply with them; for when the Commands of our Prince do interfere with the Commands of God, it is an undoubted Rule, That *we must obey God rather than Man*: But then at the same time that our Allegiance to the Throne of Heaven obliges us to refuse *Active* Obedience to our temporal Prince, it indispensably obliges us to render *Passive*, and not to use any Violence against him, though it be in the Defence of our Estates, or Liberties, or Lives, or which ought to be dearer than all, our Religion, for the just use of Violence is founded in a just Authority over the Person upon whom it is exercised, and supposes a Right in him that uses it to call the Person to account against whom he uses it, and punish him according to his demerit,

Qu. How faithfully Dr. *Sev*, and his Swearing Brethren, have observed this Doctrine?

demerit, without which Right the uſe of Violence is an injurious Outrage and Oppreſſion; but Sovereign Princes are in their ſeveral Dominions next to and immediate under God, the moſt high Sovereign of the World, and therefore having no Authority but his above them, are accountable only at his Tribunal; ſo that for Subjects, in any Caſe whatſoever, to offer Violence to their Prince, is to uſurp the Throne, and invade his Sovereign Tribunal; for in offering Violence to them we claim a Superiority over them, and in ſo doing impiouſly treſpaſs upon the Peculiar of the Almighty, and arrogate his Divine Prerogative of being King of Kings, and Lord of Lords: For ſince God alone is placed above them, as being the ſole King of Sovereign Kings, how can we aſſume Superiority over them, without ſetting our ſelves in the Place of God? Unleſs therefore we will render our ſelves guilty of the higheſt Affront to, and Prophanation of, the Divine Majeſty, we have no other Remedy, when ever we are reduced to that Extremity, as that we cannot obey our Prince without diſobeying God, but to diſcharge our Duty couragiouſly, and faithfully, and meekly, and quietly to ſubmit to the unjuſt Perſecutions of our Prince, referring our Cauſe to that Sovereign Tribunal before which Princes and Peaſants muſt one day give Account together, for every unjuſt and unrighteous Action. And though this may ſeem a hard Chapter to thoſe who conſider only one ſide of the Caſe, yet there is nothing more apparent than that the Liberty of reſiſting Princes would prove a far greater Miſchief to the World than all the Cruelties and Oppreſſions of the moſt barbarous Tyrants; for what though there was never any Gover-

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nour so wise and good as not to be chargable with some Faults and Miscarriages, we ought to consider that our World must be govern'd by Men, and not by Angels, and that perhaps there never was any Lawful Prince so bad, the Benefits of whose Government did not far outweigh the Mischiefs of his Tyranny; and therefore it is wisely eligible for us rather to suffer a less Evil than to deprive our selves of a greater Good.

Pag. 12. The third and last Consideration in this Duty, *viz.* the Object of it, *the Higher Powers*; by which its evident we are to understand the Persons of Sovereign Princes and Governors, and not the Laws and Constitutions, as some of our Republican Doctors pretend; for this Epistle was writ either under *Claudius* or *Nero*, whose Wills were the only Laws they govern'd by, and yet these were the Higher Powers to whom the Apostle requires our Subjection; and those whom he here calls the *Higher Powers*, in the third Verse he calls the *Rulers*, and in the fourth Verse he tells us that this Higher Power is the *Minister of God*, *a Revenger to execute Wrath upon him that doth*

* Of which Number the Bishop of St. *Asaph*, even Dr. *Sent* being Judg, is to be reckon'd; who, in his Discourse of *God's Ways of disposing of Kingdoms*, Pag. 7. expounds *Rom.* 13. 1. after a new Fashion, putting Kingdoms for Kings, and resisting their Laws for resisting their Persons; whereas the latter is a Crime, whilst the former may be a Virtue; or else the Three Children in *Daniel* sinn'd, and were, according to that Author, damn'd. His Words are these, Pag. 7. *The Powers that be are of God*; that is, The several Kingdoms and States, even all that are in the World, all have their Authority from God. And whosoever disobeys or resists the publick Order and Government of the Kingdom, or State where he lives, he disobeys or resists the Ordinance of God; and λήψεται κρίμα, he shall be called to Account for it, or as it is in our English Bible, *shall receive to himself damnation.*

doth evil, which must necessarily be means of the Governors, and not of the Laws; and accordingly St. Peter thus explains it, 1 Pet. ii. 13. *Be subject to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supreme*, which is the very Word that is used here for the *Higher Powers*; so that by the *Higher Powers* here, must be meant the Person or Persons that are vested with the Supreme and Sovereign Power.

Now the Supreme Power to which we in this Nation owe subjection is the King, whom our Laws do declare and recognize to be our Supreme and Sovereign Lord; for so, for instance, the Statute of Premunire declares, That *the Crown of* England *is in no earthly subjection, but immediately subject to God in all things touching the Regality of the same.* —— And in other Laws it is declared to be High Treason to Levy Arms against the King, either within or without the Realm, and that it is unlawful for both or either Houses of Parliament to raise or levy War offensive or defensive against his Majesty, or his Heirs and Lawful Successors; and that it is not Lawful upon any pretence whatsoever to take Arms against the King, and that we are to abhor that traiterous Position of taking Arms by his Authority against his Person, or against those who are commissioned by him.

Pag. 13.

Qu. Then whether the Convention did act honestly and consistently with their Duty, to raise such immense Sums, to levy War against the King in *Ireland*?

Qu. Whether to take Arms against the King is not now thought and pronounced lawful, the Law being abrogated that made it unlawful?

I could never have imagined we could be so abandoned of our Reason, as in the same Age to act over the same Tragedy again; but if, as a just Punishment

Pag. 20.

of our Sins, God ſhould permit us to be ſo far infatuated, as to ſell our Liberties again for fear of being enſlaved, to fight againſt the Principles of our Religion in the defence of it, to rip up the Bowels of our native Country to preſerve it; and in a word, to go to croſs a pile with a Company of beggarly Male-contents for our own Eſtates and Fortunes, and run our ſelves into preſent and certain Miſchiefs to prevent future and contingent ones; if theſe things, I ſay, ſhould happen again, which God forbid, a very ſmall Prophet may eaſily foretel the woful Conſequences of it; and when we ſhall ſee our Fields ſtrewed over again with the Carcaſſes of our Friends and Relations, our Cities, Towns and Countries, laid waſte by an unnatural War, and ſhall come to caſt up our Accounts, and to reckon all the Blood and Treaſure we have ſpent only to purchaſe Confuſion or Slavery, then we ſhall remember perhaps with Tears in our Eyes, That it was nothing but a Surfeit of Happineſs that cauſed our Miſery.

Qu. Whether this is not fulfill'd amongſt our Fellow-Subjects in *Scotland* and *Ireland*?

Qu. Whether 'tis not time to caſt up our Accounts, after ſo great Expence of Blood and Treaſury?

Quis talia fando temperet a lacrymis.

Pag. 22. Conſider, That upon our dutiful Subjection to our Prince, the Honour of our Religion depends, &c.

If once it ſhould appear that our Religion is miſchievous to Government, Mankind would ſoon conſpire to proclaim War with it, and to decry and exploid it as a publick NUSANCE to the World.

And

And I verily believe ſhould Men himſelf, what courſe they were beſt to take to blaſt the Honour of Religion, he could not direct them to a more effectual one than under ſanctified Pretences to turn Rebels to the Government; and accordingly heretofore the Adverſaries of Chriſtianity could find no ſuch effectual Calumny to blaſt and expoſe it as this, that it was an Enemy to the Civil Government; as wiſely enough conſidering, That could they infuſe into Mankind a Belief of this Scandal, there was nothing could be more conducive to antidote Mens Minds againſt it, and to render it Baſe and Infamous in the Opinion of the World; whilſt therefore we conduct any Seditious Deſign under the holy Banners of Chriſtianity, we join hands with our open and profeſt Adverſaries, and endeavour ſo far as in us lies to defend their moſt malitious Calumnies againſt it. Whilſt therefore we make our Religion a colour for our Faction and Diſloyalty, we confeſs it to be guilty of the moſt infamous thing that it was ever charged with by the worſt of its Enemies; *viz.* That it lays Trains of Factious Principles in Mens Hearts and Conſciences, on purpoſe to blow up Thrones and Governments, and throw the World into Ruins and Confuſions. consult the Devil Pag. 23.

Qu. Whether the Devil has not been conſulted by the Patrons and Abettors of this Revolution, who act quite contrary to the Doctrine of Jeſus Chriſt, and his Apoſtles; and yet cry up *Religion, Religion*, like the Jews of old, *The Temple of the Lord, the Temple of the Lord?*

That this Prophetick Speculation is reduc'd to practice, *Tell it not in* Gath, *publiſh it not in the Streets of* Askelon, *leaſt the Philiſtians rejoice, leaſt the Daughters of the uncircumciſed triumph.*

Conſider, That upon our faithful Subjection to our Prince, the Safety of our Religion depends; for Pag. 25.

there

there is nothing in the World can more indanger our Religion than our making it a pretence for Rebellion; for hereby we inevitably expose it to the hatred of Princes, and do what in us lies to arm their Power against it; for by our Actions we do in effect make this open Declaration to them. *Sirs, To tell you plainly you may thank our Religion for our Disobedience; we would be Loyal, but it will not suffer us; and therefore ye were best have a care of it, it will undermine your Thrones, and will one time or other arm the hands of your People against your Persons and Dignities:* When therefore we set up our Religion against our Governours, we force them in their own Defence to set themselves against it, and to endeavour as far as in them lies to root it out of the World; and if being provoked by our Sedition they should ever draw their Swords against it, it may thank us for it, who first began the Quarrel, and gave the Challenge, and did in effect declare by our Actions, that unless they forced us to lay down our Religion, our Religion would force them to lay down their Crowns; yea, and though we should succeed in our Rebellion, and prove too hard for our Governours, yet first or last our Religion will be sure to smart for it.

* Tho I hope, and I heartily wish, that Dr. *Scot* may prove a false Prophet as to what he predicts in this Paragraph of the direful Effects of a *Religious Rebellion*, yet should it happen (which God avert) that our Religion should at last smart for it, that it should be rooted out of the World, and have its dismal Funeral Exit (which some holy learned Men, who perhaps by the Spirit of Prophecy did foresee this wretched Rebellion, have predicted, as Dr. *Plume* observes in his Preface to Dr. *Hooker's* Sermon, Pag. 15. last Paragr.) whom may we thank for it, but these Members of the Church of *England* who have succeeded in their Rebellion, which the Doctor, and his prevaricating Brethren, by false Oaths, wicked Prayers,

Prayers, and Seditious And-Gospel Preachings have promoted and abetted. But though the Argument which the Doctor suggests to a highly provoked Prince be so genuine and natural, as to put him upon the most tremendous instances of Indignation and Revenge, yet 'tis not to be doubted, but that the Innocent, yea, and the Penitent too (if they are not too late so, like the hardened Sinner who spurns at the Bowels of Mercy, and defies a Pardon, until the time of Justice, the hour of Vengeance surprize and overtake him) will find a kinder Usage from the Justice and Clemency of a Prince, who has signalized himself to be a true English-man, a Father of his Country, and of the forgiving Race.

Lastly, Consider that if we of this Nation had no other Motive, yet in meer gratitude we stand obliged to render our faithful Subjection to our Prince; for considering with what an easy and indulgent Government, and with what a Succession of excellent Princes God Almighty hath blessed us, I know no Nation under the cope of Heaven that may be so happy as ourselves, if we please; for as our Government is, in the Frame and Constitution of it, a most easy Yoke, and gentle Burthen, so, for sundry Ages, we have had Princes as gentle and gracious as our Governments. Princes that have studied our Ease and our Happiness, and that have in nothing so much exceeded as in their Mercy and indulgence towards us.

Not to mention that pious and every way incomparable Prince *Charles* I. whose sacred Blood is such a Monumental Shame to Treason and Rebellion, as must make Rebels and Traitors, if they have any modesty in them, blush and be confounded for ever.

Pag. 29. Whether the Patrons and Abettors of this Revolution have not then cause to blush, who by their Arms and their Prayers attempted and encouraged the same against the *Son*, which the Rebels and Traitors acted against the *Father*; *viz.* the Shedding of *Sacred Blood*, which in the Doctor's Opinion is such a *Monumental* Shame to Treason and Rebellion.

And then that Reverend Author proceeds to give an admirable Character of King *James* the Second.——

And now to him (that is, King *Charles* the Second) in despite of all the Hellish Machinations of a restless Faction, our present *Rightful Lord peaceably succeeds; a *Prince* whom God seems to have reserved on purpose to make us amends for the unestimable Loss we sustained in *Charles* the Wise and Good: And indeed considering the Great and Princely Virtues which adorn his Mind, and shine through the whole Sphere of his Activity, we have all the Encouragement in the World to promise our selves a Continuance of those Halcion days, under his happy Influence, if by our intestine Seditions we do not cloud and disturb them, that we have se long enjoyed under the Auspicious Reign of his *Brother*. For if from an undaunted Courage and Firmness of Mind; if from an immense Greatness and Generosity of Soul; if from an inflexible Sincerity and *Integrity of Manners; if from an impartial Justice, sweetned with an endearing † Benignity of Temper; if from the fair Conjunction of all these Royal Virtues in a Prince a People may presage their own Happiness, we have all these to build our hope on in our present Sovereign.

* If King *James* is our *Rightful Lord*, how can Dr. *Scot*, and his Brethren, justify renouncing of Allegiance to him, and transferring it to a new Master, who, *ipsis Judicibus*, is not Rightful King?

* Which, though blasted with the virulent Tongue of Infamy and Detraction, and loaded with the foulest and blackest Aspersions and Imputations, yet, like the Sun, being clouded shines the brighter; for none of those black Crimes, of which he was accused, (viz. the Murther of the Earl of *Essex*, the Poysoning of his *Brother*, the League with *France* to cut all his Protestant Subjects Throats, and to *crown all* (as Dr. *Burnet* Words it) the Supposititiousness of the *Prince of Wales*) being proved against him, though there has been uncon-

troulable

troulable Liberty of Speaking, and Petitioning, nay Challenging the Accusers to do it if they can; it amounts to a Demonstration of his Innocence, and that according to the usual Methods in Courts of Judicature, where, if the Fact against the Person is not proved, the Jury pronounce him Innocent by their Verdict of *Not Guilty*.

† Which he sufficiently signaliz'd in *Ireland*, notwitstanding what Dr. *King* of *Dublin*, like a cursing *Shimei*, and railing *Rabsheca*, says in his celebrated Book; which, for the many Falshoods in it, may be stil'd a *Legend of Lies*, rather than a true History; who points only to to the dark side of the Cloud, but hides its brighter and beautiful Glory; insists only on those things, which, either out of unavoidable Necessity, the King was forced to comply with, or those which were acted at a distance by the rude *Irish*, or by Souldiers, for the which he was not accountable; but conceals all the Instances of his Goodness, which will embalm his Memory in that Kingdom throughout all Ages; of which the Protection he gave his Protestant Subjects (to whom he was a Screen from the furious and enraged *Irish*) his surprizing and unexpected Kindness and Charity (inconsistent with the Politicks of War) to the vast Numbers of Women and Children in *Londonderry*; his wonderful Compassion to the Sick *English* Souldiers at *Dundalk*, when he was advis'd and importun'd by his Generals to break into the Camp, which had defeated *Schomberg*, and discouraged any other Attempt; and finally his leaving *Dublin* after his Defeat at the *Boyne*, without Suffering his Souldiers to burn or plunder it, are glorious and perpetual Monuments.

And though the Bishop, who has learn'd to *speak evil of Dignities*, talks now at an insolent Rate, yet the Preacher of St. *Warburghs* had another Language; every Sunday almost presenting his Auditors with a Panegyrick upon King *James's* Virtues, and especially those God-like ones of Clemency and Mercy. In which the Doctor was either then a fulsom, hypocritical Flatterer, or is now a disingenuous and false Historian.

FINIS.